

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, DECEMBER 7, 1916

NEW SERIES, VOL. XVIII, NO. 49

Thanks for the prompt returns many have made to the statements sent out, and to those who have promised to send in new subscriptions.

The Alabama Convention decided to have five women on their orphanage board of trustees. There are ten men. The old board of trustees was retired and a new one appointed.

The Texas Convention appointed a committee of fifteen to study the question of enlistment and report next year. The best enlistment man anywhere is one who will spend himself increasing the circulation of the denominational paper.

The deacons of the First Baptist church at Jackson have decided to install the budget system and will make their offerings to all objects according to the percentage recommended by the convention.

They tell us that the German dye manufacturers are threatening to deluge us with their goods by dumping them on our shores at a very low price, after the war is over. None of which tends to make us blue at all.

More money is wasted in worthless Christmas presents than is given to missions. If you are looking for something worth while, get a good book. Any good book may be ordered of the Baptist Record.

The Baptist Standard reports 2,000 or more messengers at their recent convention, over \$265,000 raised for Christian Education, the State Mission debt paid, the debt on the Baptist Standard greatly reduced, the paper in good condition and \$40,000 subscribed for the orphanage.

There were 1,440 men "hit the trail" the first night an invitation was given in the Billy Sunday meetings in Boston. It was a men's meeting and like Pentecost, they say. Mr. Sunday preached an hour and said he never saw anything like it as the men moved down the aisle.

The Mississippi Collegian reports that Dr. W. Y. Quisenberry is engaged for the next twenty months in a campaign to bring to Mississippi College a \$200,000 endowment. This seems to have developed since the meeting of the convention at Columbus as nothing was reported concerning it at that time.

The Editor of the Christian Index, Georgia, believes that the help of the committee appointed by their convention to help in a campaign to increase the circulation of the paper will result in doubling their subscription list in twelve months. This will mean the proportionate enlargement of every department of their work.

To help along business and send out more good Bibles: We will give a handsome \$5.00 Bible to anybody who sends us five new annual subscribers with the \$10.00. Christmas is coming, get busy today. The Bible is genuine Morocco, divinity circuit silk sewed and India paper with concordance and references.

Georgia like Mississippi has planned for a series of schools for preachers and Christian workers. The mission boards will work out the program. There seems to be one spirit in our Baptist people, and it is the spirit of life. New methods and institutions spring up as need requires and old ones are discarded the moment they cease to be effective.

## LOCALITIS.

Accent on the penult! This is not a new disease, but seems to be a new name for an old disease; or it may be that we have awakened to the new discovery of an old malady. All have become familiar with appendicitis, neuritis, gastritis, etc., but here comes one of the most serious of all. "Localitis" may attack a preacher or a layman or a whole church. It is not certain whether you can call it contagious or infectious; but it certainly is endemic and epidemic. It is in a class with the saurian beast on the bank of the Mississippi, which a northern traveler seeing in full length repose, asked the negro deck hand on the steamer what that beast was. "That 'ere's er alligator." "Is it an amphibious animal?" "Yas suh, yas suh; he sho' is; he'll swallow you whole if he gets a chanst."

Localitis is the disease of a church member or a church which confines one's knowledge or interest or sympathies or efforts to his own locality. Localism is worse than provincialism for it draws a circumference around not only one's mental horizon, but his spiritual horizon; not only limits his range of effort to a province but to his immediate community or church; circumscribes one not only in matter of distance but of truth and life. The larger truths of the kingdom, those with power of expanding vision and sympathy and soul, are rendered negative and inoperative. The result is that those afflicted with this disease suffer with nearsightedness; "They are blind and cannot see afar off," and, in its further stages, "have forgotten the cleansing from their old sins."

Though we worship a great God, one in whose mind are the eternities, in whose plans are the whole human race, the whole creation, the whole universe of truth and activity, the whole need of man, the whole supply with its unfathomable depth and light, its immeasurable length and breadth, yet this malady would localize all effort and interest and limit the development of men to the affairs of the neighborhood in which we live and to what may be learned by personal contact. It results in the gradual but certain dwarfing of the man, the drying out and perishing of the juice and sap of life, till its bloom and joy have perished.

Is there any cure for this disease? Without doubt an unfailing cure. It is guaranteed, and marked no cure, no pay. And it is the only effectual cure. A man simply cannot take the treatment and suffer from the disease. Now here it is and as they all tell you over the 'phone, "Listen!" If any man takes and reads the denominational paper he will never have it. This will burst the bands of localitis, heal all its hide bound afflicted ones and set the captive free from the imprisonment of a restricted horizon. Apply it at once and continue it regularly once a week. This is the special month to begin the treatment. December is Baptist Record month. Some are already applying. Brother, send for sample copies and do the work before Christmas.

The Religious Herald quoting a reporter of one of the State Conventions who referred five times to "unctions" prayers, expresses the fear that the brethren are threatened with extreme unction.

Two Laymen's Conventions in the Southern Baptist Convention will be held this winter, one at Shreveport, La., and the other at Atlanta or Asheville.

A dozen splendid Christmas postcards will be sent postpaid for 15c in stamps; 25 for 25c; a hundred for 80c. The Baptist Record Book Store, Jackson, Miss.

There will be found a Thanksgiving ode in this issue which came too late for the Thanksgiving number, but is good enough for any number.

Bro. T. S. Moore, asks all who joined in prayer for his wife's recovery to join him now in thanksgiving as she is now at home and convalescing.

Missionary J. G. Chastain is preaching to the swarms of Mexicans on the Gulf Coast of South Texas and is highly encouraged with the outlook.

Send 25c to The Baptist Record Book Store, Jackson, Miss., and get \$1.00 worth of back numbers of magazines mailed postpaid. Or send 50c and get \$2.00 worth of good books sent postpaid. Or both.

When you write for a paper you may cut out the introductory remark: "Will you please allow me space in your valuable paper, etc." It will save the editor the trouble and the wear and tear of his pencil. Most introductions can be safely omitted.

A saloonkeeper in Cincinnati bequeathed his whole estate of \$65,000 to asylums for the friendless, the blind, orphans and incurables. His lawyer states that in his last days the saloon man brooded over the realization that his business had sent many inmates to such institutions, and he penitently desired to make some recompense.

That "Puss wants a corner" story was not a serial but unfinished. Indeed it seems to be one of the kind that is never finished. The old game of childhood was recalled by the kaleidoscopic changes being made in pastorates today. The preachers are swapping corners now pretty lively and there is always somebody willing to give up his corner for a chance at another one, and somebody else who is willing to take it, and so the same goes on. May all be merry and each one get something to do and the churches fare better.

A visit to Vicksburg Sunday found the two Baptist churches there in perhaps the best condition ever. Both have houses of worship that are a credit to the denomination. The Bowmar Avenue church building, however, is unfinished in the basement, which is used for the Sunday school and the First church is carrying a burdensome debt. Both churches have pastors that are exceedingly popular and have a good grip on the people outside the churches. Pastor Meitz of Bowmar Ave. is doing double duty by serving the church and taking his course in Mississippi College. The First church is in tears over the resignation of Dr. Brame, who goes January 1st to New Albany. The regret at his going is universal. He has been there for two years and a half, has shown great tact and patience and has the respect and love of all.



## A QUESTION ANSWERED.

Does the Budget and Envelope System Ever  
Fail to Solve the Financial Problem  
in Our Church?

(T. J. Moore.)

My emphatic answer is, NO. The System is undoubtedly worked out. In every instance where it has been put to the test it has succeeded. Below I will give the system in full, but in as brief terms as possible. After you have read it carefully, if you know of a single instance of failure, change its publication in the Record. I will give the system in detail:

1st. Let it be well explained to and understood by the membership of the church.

2nd. Let the church in conference commit itself for it.

3rd. Let there be a vigorous and systematic every-member canvass made by a committee appointed and instructed for that work to secure card pledges from every member possible leaving with the signer of the pledge cards a year's supply of envelopes with careful instruction how they are to be used.

4th. Public and repeated strong endorsement by the pastor.

5th. A following method including the following requirements: (1) Early in the week following the last Sunday in each month let the treasurer mail to each delinquent a reminder of his delinquency with request that all dues up to and including the next Sunday be brought in on that day. (2) Repeat this each month for three months. (3) During the second week after the close of the first quarter the treasurer is to place the names of all delinquents and the amount of their delinquency in the hands of the Finance Committee that they may be called in person by the same members of the committee who secured their pledges at first and secure a settlement. If the subscriber is unable to pay what he subscribed take what he can pay. If he can't pay anything, let him cancel his pledge and reduce the amount for the future to such a sum as he is sure he can pay and take up all envelopes of past dates. Thus you secure a settlement each quarter.

6th. The every-member-canvass be repeated just before the close of each year following out the same course started in its installment.

Just a few months of persistent following up of all delinquents will establish in the membership the fixed habit of weekly giving and then the work will go on.

Let all the churches that try it give it a fair trial, following up all the instructions in detail for one or two years and you may rest assured that they will then continue it.

The Sunday School Board at Nashville keeps on hand the Treasurer's book and Duplex envelope. Send for samples, etc. Pastors, study well this system and let's make haste to install it and work it in our churches. It is my firm conviction that it is the very best system known and deserves a trial. Fourth time churches can get on a-month envelopes.

## HOSPITALS IN AMERICA AND IN CHINA.

(By George Leavell, M. D.)

Wuchow, China, Oct. 30, 1916.

In the American Mail received last night was the September 25th issue of the Baptist Record. I always enjoy the Record and it is one of the first papers that I read when the mail comes from home. On the first page of this issue I find this paragraph: "Rev. M. P. Hunt, of Louisville, Ky., is urging the building of a Baptist hospital in that city. It looks like it ought to be easy for Louisville Baptists." This set me to thinking and comparing the situation and opportunity for Southern Baptists there and in Wuchow, China. I want to give you some of my thoughts and facts bearing on the comparison. As I studied medicine in Louisville and lived there these years just before coming

to China and did some work in most of all the hospitals there, I feel that I know the situation pretty well concerning hospitals, excepting the New Million Dollar City Hospital which was made a reality while I was in Louisville and was being built when I left. For Baptists to have their own hospital in Louisville is certainly worth while but as I see the situation they will have to build mightily to find any place among the many fine institutions already existing.

Now let us turn our thoughts to the situation here for a few minutes. Wuchow, China, is a city about the size of Louisville, Ky., in population, although it is the center and gateway city to a province of eight million people. We have daily steamers to and from Canton which is a city of three million people and is sixteen hours distance. We have daily steamers to and from Hong Kong which is twenty-four hours distance. There are motor boats every day and small launches penetrating to interior places from Wuchow for a distance of three hundred and fifty miles. Many people pass through Wuchow on their way to the coast cities.

The Stout Memorial Hospital in Wuchow is the only hospital in this wide area of Kwang Si except a small Wesleyan Mission Hospital here, which will be closed the first of January because the missionary doctor has offered his services to the British government for duty in the army. Our hospital here will accommodate less than a hundred patients. We have been turning people away from our very doors because we have no place to put them. The building is old and badly situated being flooded in the high water season to the very roof which suspends our work in the season and at a time when we should be of the most service. During the last year and a half we have become entirely self-supporting. We support two Chinese doctors, foreign trained, and a class of eight nurses. Since May of last year I have been serving as customs surgeon here which brings to the hospital a little more than a hundred and fifty dollars Mex. a month. Besides this there are fees for operations and treatments which makes self-support possible.

We have a tract of land above flood level ready for a new hospital and we have the magnificent sum of \$5000.00 gold, with which to build the needed building. Our board gives us the privilege of selling the present hospital to be added to this fund. We have no buyers although we offer the entire plant for \$14,000.00 Mex. The building is old and in no way a credit to the cause of missions, being an old Chinese residence turned into a hospital when our work was established here about fifteen years ago. To build and equip a hospital here that will serve these eight millions of people and be an institution worthy of Southern Baptists, for the next fifty years will cost about \$40,000.00 gold dollars. We have five thousand. We can raise possibly that equivalent of \$5,000.00 gold here from officials and friends if we get the building started. The plans have been drawn and sent to our board in Richmond after being passed unanimously by the mission at its last meeting.

The board informs the treasurer of our mission that it will me "many years" before they will be able to make an appropriation for the hospital in Wuchow. We had asked them for \$25,000.00, within the next three years, which will be as fast as we can get the building operations done.

We are at our highest point of development under the present circumstances but are not meeting the situation because of our needs in building and equipment. To turn people away from our doors for want of space to put them is not giving them the Gospel or winning them to Christ. Where have they to go? There are no other hospitals to choose and they die in the beggars quarters of the city, or in the street. I picked a man off the street the other day and put him in our dying room at the hospital for the want of a better place. Fortunately the

dying room was empty at the time or this man would have stayed on the street in the rain.

Yes, it looks as if it would be easy for the Baptists to build a hospital in Louisville. And it looks as though it would be easy for Southern Baptists to put the money in the hands of our board for a hospital in Wuchow, China, but it has not been done. Can't it be done? Will you help? My life is given to this cause, what about your money? I wish I had both to give.

## CLARKE COLLEGE NOTES.

You have possibly heard about us, but you have not heard much from us lately through The Record. We have been too busy to do much talking.

Our enrollment has grown from fifty to seventy-five, and others have signified their intention of entering soon.

Within the last few weeks we have been honored with the presence of three of our special workers. Brother W. E. Holcomb spent the most of a week with us, doing most effective work in the B. Y. P. U. department.

Miss Mary Ratliff came to instruct and inspire our Y. W. A., and Brother Purser, of the Foreign Mission Board, came to give us a new vision of world conquest for Jesus. We were delighted to have these workers with us, grateful that they counted us worthwhile, and we feel benefited by their visits.

Brother J. R. Johnston, of D'Lo was with us at chapel a few days ago and gave us some wholesome advice.

On Thanksgiving night we had a banquet and it was great. The ladies prepared the edibles, the men did the speaking, the quartette, of course, did the singing, and all of us did the eating. All declared it a success, and it was so because of the spirit of cooperation. Among the out of town visitors was J. H. Thompson of the class of 1915-16, who gave us a helpful talk.

Prof. John Rundell, of Louisville, one of the foremost high school men in the state visited us at chapel Friday and made a telling speech.

So you see we are not being slighted, and we are very glad of it.

In a few days we begin review, then examinations, and then Christmas. The work has moved smoothly thus far, and we hope the examinations will be so passed as to make this the most enjoyable Christmas of our lives.

## After Christmas.

School will begin on the second day of January. We would certainly be glad to enroll some new students after the holidays. If parents and guardians want to place their children where they will get good training under the direct supervision of competent teachers, and this at economical prices, they would do well to communicate with us. Understand, we are not running a reformatory, neither would we intimate that we have a student body that need reformatory methods. Quite the contrary. We are going on the principle that, "An ounce of preventive is worth a pound of cure." We are trying to keep them busy and direct them aright.

Pleading for your prayers and your patronage, I am

Yours very truly,

BRYAN SIMMONS,

For the School.

SOUTHWESTERN BIBLE CONFERENCE.  
SHREVEPORT, LA., JAN. 21-28, 1917.

For preachers, teachers, laymen, women, young people and Christian workers. The 1917 conference will be the best ever held and some of the very best speakers and teachers have been secured. The music will be one of the main features.

Pastor M. E. Dodd, of the First Baptist church, is the director and you may rest assured that the program will be exceedingly attractive. Begin to make your plans to come and remain right through the conference.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The Convention Board meets Tuesday morning 10 o'clock, December 12, in the mission rooms of the First Baptist church, Jackson, Miss. This is the annual meeting, and the only full meeting of the board held during the year. Notices have been sent to all the members and every one is expected to be on hand and prepared to stay until the work is finished. There are some matters of importance to come before the board for consideration.

All applications for help should be in hand by the 9th so that everything can be checked up, listed and made ready to present to the board when it meets. Nothing is more confusing than to have a big batch of applications come in at the very last minute, too late to be listed and added in. Brethren get your applications in in time, otherwise they may have to wait until the meeting of the Executive Committee to be acted upon.

### The Budget System.

I am glad that our people are interesting themselves in the budget system as adopted by the convention. I do not think that a step farther towards the solution of many of our problems has ever been taken than when this system was adopted. All depends now however upon the cooperation of our pastors in putting it into operation.

I notice a suggestion by Brother J. W. Lee in The Record of last week, that a card be prepared giving the budget and the amount requested by our convention. This is a good suggestion, and we will prepare such literature. But even then we are confronted with the same problem, it is the question of the pastor, and without his support, his cooperation, his willingness to bring the matter to the attention of his churches little can be accomplished.

I am giving here the budget so that any pastor can, without waiting for cards from this office, put it on the blackboard or have it printed on cardboard and displayed in his church.

The Budget is as follows:

|                             |                     |
|-----------------------------|---------------------|
| State Missions .....        | \$ 41,000.00        |
| Home Missions .....         | 26,000.00           |
| Foreign Missions .....      | 37,000.00           |
| Ministerial Education ..... | 6,000.00            |
| Ministerial Relief .....    | 2,500.00            |
| Christian Education .....   | 25,000.00           |
| Orphanage .....             | 20,000.00           |
| Hospitals .....             | 10,000.00           |
| Building and Loan .....     | 1,500.00            |
| <b>Total.....</b>           | <b>\$170,000.00</b> |

The basis of distribution as follows:

|                             |            |
|-----------------------------|------------|
| State Missions .....        | 25%        |
| Home Missions .....         | 15% or 16% |
| Foreign Missions .....      | 20%        |
| Ministerial Education ..... | 4%         |
| Ministerial Relief .....    | 2%         |
| Christian Education .....   | 14% or 14% |
| Orphanage .....             | 12%        |
| Hospitals .....             | 6%         |
| Building and Loan .....     | 1%         |

This means that if a person only has one dollar, to give to all the general objects, he will give:

- 25c to State Missions.
- 16c to Home Missions.
- 20c to Foreign Missions.
- 4c to Ministerial Education.
- 2c to Ministerial Relief.
- 14c to Christian Education.
- 12c to the Orphanage.
- 6c to the Hospitals.
- 1c to the Building and Loan Fund.

Every church which is now on the Budget is asked to divide its funds on this basis, and all the churches which will adopt the Budget

system with the beginning of the new year are requested to adopt this basis of division.

Envelopes can be secured from the Sunday School Board. We do not keep these envelopes on hand. We propose, however, to furnish envelopes to every country church that will adopt the Budget basis and the monthly plan of giving if the church does not feel that it is able to buy them. Let the pastor or the clerk of the church give us the exact number of members in the church who have agreed to give monthly or quarterly, and the exact number of envelopes needed and we will send them free. This is for country churches only.

Let every pastor in the state get busy and let us see what can be done for the kingdom. Here is a chance for the pastor to show himself a real kingdom financier. A king of old in a crisis in Israel's religious history proved his valor by his financial genius. May we do as much.

### Ministerial Relief.

Until we can get the Budget adopted by a majority of the churches in the state we will have to make appeals for the various objects fostered by the convention. This month we are making a special appeal for our old ministers. We now have on the list twenty in all, eleven old ministers and eight widows of ministers. There are others to go on the list. I received today a letter from a brother calling my attention to a minister who ought to be receiving help. His case as well as others will be taken up and if after investigation we find that he ought to be assisted he will be placed on the list.

Last week we mailed from our office two letters, one to the churches through the clerk of the church and the other to the pastors. These letters we give below and hope that every Baptist in the state who reads them will give his support to the cause for which we are making the appeal.

The letter to the churches is as follows:  
Dear Brethren:

The month of December has been set apart as Ministerial Relief month. At this time of the year when we are giving and receiving presents it is befitting that we should not forget our old ministers, those pioneer preachers who have worn themselves out in the service of the Master and are now dependent upon their brethren for support.

We Baptists of Mississippi have never taken care of these old ministers as we should. Many of them have suffered in silence; many of them have gone to their graves in want. This ought not to be.

We have now nineteen beneficiaries on this fund—eleven old ministers and eight ministers' widows. Last year we received just enough to give these the small pittance of \$7.00 per month. This year the Budget Committee at the Convention in Columbus fixed the Budget for Ministerial Relief at \$2,500.00, and we are asking the churches to give this amount.

Read this letter to your church. Have a special prayer for all these who are now on our list and for others who have not made application for help but who really are in need and then under God make such an offering as you feel you ought to make to this cause.

Praying God's blessings upon you, and feeling that you will do what you can for these aged and worn out servants of the Master, I am,

Yours in Kingdom Service,

J. BENJ. LAWRENCE,

Corresponding Secretary.

The letter to the pastors is as follows:

Dear Brother Pastor:

I am writing by today's mail a letter to the clerk of your church and asking him to read it

before the church. This letter contains an appeal for our aged and infirm ministers and their widows. The month of December has been for some years considered Ministerial Relief month, at which time all of our churches are asked to make a contribution to the aged ministers' fund. I am asking your churches for a contribution and feel sure that every one of them will respond.

I am enclosing you a tract on Ministerial Relief which will give you the needed information and also suggestions if you should feel disposed to preach a sermon to your brethren on this subject. I hope that you will do this and I want you to feel perfectly free in using any of the material in this tract in preparing your sermon.

The Convention at Columbus fixed the Budget for Ministerial Relief at \$2,500.00. We must raise this amount, but in order to do so all of our pastors must present the matter to their churches and take an offering for this cause. Feeling sure that you will do this, I am,

Your brother in Christ.

Just here I have to rest the case. Brethren the old and infirm ministers of our denomination are in your hands. How will you treat them? "As oft as ye did it unto one of these the least of my brethren ye did it unto me."

### ANNOUNCEMENTS.

At a meeting of the Sunday School Board of the Southern Baptist Convention on November 28, 1916, Dr. I. J. Van Ness was elected acting Corresponding Secretary of the Board to serve until the meeting of the Southern Baptist Convention at New Orleans next May.

Dr. Van Ness has been connected with the Board as Editorial Secretary for the past seventeen years and is familiar with its workings. We bespeak for him the cooperation of the Southern Baptist brotherhood.

EDGAR E. FOLK,

President.

In assuming the duties of acting Corresponding Secretary of the Sunday School Board, I am fully mindful of the responsibilities which the position carries with it. We have come to a new period in the history of the Board and much will depend upon the work of the next few months.

It can be readily understood that the death of Dr. Frost will bring many changes, not so much in the policy of the Board as in its management. The members of the Board who are now giving earnest attention to the affairs committed to their charge, and I am sure they will be able to come to the Convention next May with plans and policies which will meet the approval of all. It is a genuine pleasure to work with them to these ends.

To my mind, the Sunday School Board is just coming to its time of greatest power and usefulness. It is substantially organized from a business basis and has never been in better condition; it has in a peculiar sense the good-will and confidence of the brethren, and the lines of service opening before it have never been more inviting.

I do not need to assure those who know me that I shall give my best to this new service, many of the duties having already fallen to me through a period of some months. By arrangement of the Board I will still continue my oversight of the Editorial Department and there will be no change in this respect. The Board has enabled me to call in various brethren for special service so that I may be relieved of some of the detailed duties connected with both the editorial and business departments, and Dr. G. S. Dobbins, who was recently added to our editorial force, will soon be with us.

Yours sincerely,

I. J. VAN NESS.



# The Baptist Record

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.  
Obituary notices, whether direct, or in the form of resolutions, of 100 words, are charge notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL.

### HURTFUL IDEALS.

Ordinarily ideals are thought of as the embodiment of the best that we have seen or that our minds are capable of framing. This ought always to be true, but it is one of the strongest testimonials to the depravity of human nature, that ideals are often perverted and are strangely the reverse of what men would be expected to admire. A father recently was on the point of moving from the city to the country, giving as his principal reason that his little boy was very fond of a neighbor boy slightly his senior in years who was ruining his son, because he had become his ideal of conduct. The little fellow, as the father complained, was coming to be a "smart Alec." This disposition to be favorably impressed with the undesirable is at the bottom of all the fear of parents that their children will be hurt by being in bad company. This will explain the ease with which many boys take to swearing and using tobacco. That Mr. So and so swears is not merely license but actually a recommendation to swear. The swearing becomes an essential part of the boy's conception of heroism. More than one boy has been led into the filthy and hurtful habit of tobacco using by its being a part of his impression of manliness and good fellowship associated with some man who has embodied his ideals. Boys have been known to stand stamped to one side like a "hip shot" horse because they saw some young man in that attitude. Full grown young men who are supposed to be patterns of Christian faith and conduct have been charged with "getting a hump on them" literally and physically because a celebrated teacher and preacher had a stoop shouldered habit.

There is a disposition to accept all the qualities of a man who succeeds, or is prominent, not remembering that he has succeeded in spite of some undesirable qualities, and that he would have succeeded better if these had been eliminated. It is necessary to distinguish the things that differ and not confuse one's weakness with his strength. It is much easier to reproduce what is objectionable than what is admirable and there is danger of even coming to admire what ought to be condemned, of calling bitter sweet and sweet bitter. Never mind about looking for it in others; keep an eye on yourself.

### NAMED WONDERFUL.

It will be a helpful exercise to anybody interested in Bible study to take a concordance (a book everybody ought to have), look up and read carefully the scripture passages which speak of wonder, wonderful and wonderful. Along with them, and used interchangeably in different versions, the words astonished and amazed will furnish a good subject of study. The interest of these words centers about the

person and work of Jesus and His apostles. Jesus was a continual source of surprise to his contemporaries. Over and over it is said they marveled at Him, both at what He said and what He did. Strong expressions are often used to indicate the intense amazement produced in their minds. Read Acts 3:10ff. "They were filled with wonder and amazement at that which had happened. And all the people ran together greatly wondering. And Peter answered, 'Why marvel at this man?'"

When Jesus concluded the Sermon on the Mount, "The multitude were astonished at his teaching." When Jesus told the disciples about the difficulty of a rich man's being saved, "They were astonished exceedingly." Even when he as a boy of twelve years was talking with the teachers in the temple, "All that heard him were amazed at His understanding and His answers." The people who heard Him teaching in the synagogue or who saw his miracles often expressed their wonder at his wisdom and power.

It is impossible to escape the impression that He meant they should be moved to wonder at what He did and said. This was part of his purpose. This is not to be confused with the cheap methods of the charlatan, the bizarre advertisement of the quack; but it is part of the divine purpose of produce wholesome results in men's minds.

First of all it produces faith. Men knew that no ordinary man could do what He did. Nicodemus spoke for a large class of men whose minds had been thoroughly convinced when he said, "We know thou art a teacher come from God for no man can do these signs which Thou doest except God be with him." This follows immediately the paragraph which says, "In Jerusalem at the passover many believed on Him beholding the signs which He did." Beholding means more than seeing. It is seeing with wide open eyes of intense interest and wonder. Physical miracles are not the best method of producing faith and taken alone cannot produce real faith, but they are a good beginning, for they awaken men and make faith possible. But men were astonished not merely at what Jesus did; they were equally smitten with surprise by His teaching. This is where the real saving faith comes in. Many in His day and many today have "marveled at the gracious words that fall from His lips," Lk. 4:22. There is a swelling of the heart, a heaving of the breast, a wonder in the mind as His truth is opened to us and His grace is made known. Our eyes are opened. We see marvelously as we listen to the exposition of His word. It strangely reveals us to ourselves; reveals the depths of our souls to us, our sins, our needs, our possibilities; reveals also the depth of God's grace, the wonder of His love and His wisdom. Faith in God is compelled by what we learn of His word, and is the response of our wondering souls to what we behold in His word.

Another result of this awakening that comes to us, as we marvel at His revelation, is the spirit of worship. Worship is not simply going to church, though that is a good place to worship. It is not simply singing hymns or getting down on our knees in prayer. These may be and are helpful means and expressions of worship. But real worship is the wonder of the soul before the face of God. It is a new, inspiring thrill that comes from a fresh view of His glory, a growing sense of admiration and amazement as we come upon some overwhelming manifestation of God or into some new appreciation of His character. Worship is worship; that is a real sense of His worth. As we cannot know His full worth, so worship is always possible and will continue to be our privilege forevermore. As He is more and more revealed, so we will more and more be able to worship Him. The book of Revelation is a book of marvelous unfolding of the divine character and purpose. It is therefore a book full of worship and provokes the spirit of worship in the reader. A blessing is pronounced upon the reader of the book. A large part of the blessing is in the spirit of wor-

ship that is awakened, and we join those who fall before the throne on their faces and worshipped God, saying "Amen, Blessing and glory and wisdom and thanksgiving, and honor and power and might, be unto our God forever and ever, Amen."

But the effect of wonder to which special attention is desired here is its intellectual stimulus and educational value. One of the purposes and results of the revelation and the religion of Jesus is to bring men to the highest degree of mental development. This development is not possible except by wholesome quickening, proper intellectual stimulus. Men or children grow by learning and they learn by the exercise of their minds, not by being stuffed with knowledge or with facts. It is the reaction of the mind when brought face to face with new facts, which it must grasp and assimilate. Only a live mind can or will do this work of assimilation. These facts or truths must be presented in such a way as to produce the stimulus, the awakening, the quickening. Happy is the teacher or preacher who not only sees this necessity but has learned the art of meeting and satisfying it. The teacher who can awaken curiosity, desire, ambition, is the real teacher. Inspiration must come before and with instruction. Zest and zeal, appetite and hunger must be produced before there can be good digestion and constructive assimilation. In this the healthy baby is the normal example of good receptivity, both physical and mental. He is always hungry and always has his eyes wide open. In this as in some other respects, "Except ye become as little children, ye shall in no wise enter the kingdom of God." There were some who heard Jesus preach, using the parables about the kingdom, and went away dismissing it from their minds. There were others who underwent such a mental and spiritual quickening that they could not be satisfied till they came and asked for explanations. This led Jesus to say, "Unto you is given to know the mysteries of the kingdom, but unto them it is not given for having eyes they see not, and ears they hear not."

This attitude of wonder is the one of the greatest receptivity. When truth ceases to be marvelous to us we will stop learning. There is a delightful, an exhilarating sense of enlarging life when we come to the knowledge of great truths. This may be seen in the glowing eye of the child who listens to a story. The marvelous stories are the ones they like and the ones that do them the most good. Here they date their intellectual birth. After a while they graduate from the book of hero tales. But these are the shadows of good things to come. He whose name is "Wonderful" who inspires us with the highest and purest emotions comes in to take His place. He was the continual source of wonder to those who knew Him best. He was the "Mystery of God, even Christ." It was in contemplation of Him that Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." That I may know Him and the power of His resurrection. To know Him is for the mind to live. He awakens our astonishment and our worship. This is eternal life to know Thee the only true God and Jesus Christ whom Thou didst send.

Announcement is made by the Sunday School Board at Nashville of the election of Dr. I. J. VanNess to fill the place made vacant by the death of Dr. J. M. Frost. This makes him corresponding secretary of the board until the convention meets in May. There is no man among us who is better qualified for the position. He has been familiar with the work of the board and he has done all his work in a manner above criticism.

A fellowship dinner is arranged by First church, Hattiesburg, for December 8th. Regrets that we cannot attend. Associate Pastor E. G. Hightower is expecting a "full" attendance.



## JOHN—FIVE GREAT WORDS THE HEART OF THE GOSPEL OF

John T. Christian, A. M., D. D., LL. D.

### A FOREWORD.

The gospel of John has to do with time; it also embraces eternity. The theme of the gospel is that Jesus is the Son of God. The writer uses historical evidence to demonstrate this great fact; and when a man believes this evidence he has the life everlasting. The standpoint is that of birth or regeneration. The fruitage is love or the abundant life.

This study has been a heart lesson to me. I have felt anew the great throb of a Father's love; and been re-assured again of the transforming power of Jesus. If this study refreshes some weary soul, illuminates some darkened heart, makes men love one another better and more surely to abide in Christ it will bring renewed happiness to the heart of the writer.

### THE WORD; OR THE PERSON OF CHRIST.

In Christian art the presence of Christ towers above every other theme. The masters have exhausted their genius and taxed their imaginations in portraying their conceptions of the matchless Christ. No one artist, or all of them combined, have given an adequate conception of the fulness and richness of his character. Some have painted him as the babe of Bethlehem, because He sanctified all childhood; some have painted Him as the Man of Galilee, since He has glorified all manhood; some have painted Him on the cross since He died for all men; and others have painted Him as glorified in heaven, since He has been exalted to the highest throne. Each artist has conceived of Him as of His own nativity. He is a Jew to the Jew because He was born in Judea and thus appeals to the national pride; He is an Italian to the Italian as He fulfills all that is majestic in art; He is a Greek to the Greek, since He is the highest personification of beauty; and so to all of the nationalities of earth. This is no incorrect interpretation of Jesus, since He fills all that is true, beautiful and good in all manhood; and He is larger than any national conception of Him. He fills the whole earth with His glory and the highest heavens with His praise.

The Scriptures say but little of the physical or personal appearance of the Christ. He had a peculiar look out of His eye, a gesture which was all His own, a strange manner of breaking of bread and of prayer; but outside of these intimations the Scriptures are silent on this theme.

The first formal description of the personal appearance of Jesus, which has exerted great influence upon the pictorial representations, is ascribed to the heathen Publius Lentulus, who was supposed to be a contemporary of Pontius Pilate. As a matter of fact the account is of much later date. It is as follows: "In this time appeared a man, who lives till now, a man endowed with great powers. Men call him a great prophet; his disciples termed him the Son of God. His name is Jesus Christ. He restored the dead to life, and cured the sick of all manner of diseases. This man is of noble and well-proportioned stature, with a face full of kindness and yet firmness so the beholder both love and fear him. His hair is of the color of wine, and golden at the root; straight, and without lustre, but from the level of the ears curling and glossy, and divided down the centre after the fashion of the Nazarenes (?). His forehead is even and smooth, his face without wrinkle or blemish, and glowing with a delicate catebloom. His countenance is frank and kind. Nose and mouth in no way faulty. His beard is full, of the same hazel color as his hair, not long, but forked. His eyes are blue, and extremely brilliant. In reproof and rebuke he is formidable; in exhortation and teaching, gentle and amiable. He has never been seen to laugh,

but oftentimes to weep. His person is tall and erect; his hands and limbs beautiful and straight. In speaking he is deliberate and grave, and little given to loquacity. In beauty he surpasses the children of men."

While the Scriptures are silent upon the physical appearance of the Christ, there are five elaborate portrayments of the Person of Christ. Each of these is a gospel, a good will to men. Each occupies a different standpoint; each tells of him in its own way; each writer was taught of God to relate the story; and yet no one of the gospels, or all of them together relate "the fulness of grace and truth" which dwells in Jesus Christ. There is wonderful unity and uniqueness in this Jesus; there is a marvelous fulness and variety. In all of the five gospels the Person of Christ is the towering figure. The first gospel is that of Matthew. It represents the historical and prophetic side of Christianity. Matthew is stately, systematic, practical. He was a competent historian; slow to speak, swift to hear; and had been with Jesus from his baptism. He represented the man side of Christ. His purpose is to lift humanity up through Christ to God. He represents that class of persons, or that element in human nature, that is essentially historical. As Jean Paul Richter tells us, "the life of Christ concerns him who, being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."

The second gospel is that of Mark. He represents the gospel of action. It was written for the Romans and they were men of deeds. In style it is bold, rugged, decisive. With Mark, Jesus is king; the wonder-worker. With him words are incidental, action is all-powerful. The man of action finds in Mark his ideal.

The third gospel is that of Luke. His is the sentimental, romantic, poetical and aesthetical gospel. He appeals to the reasoning and scientific side of man. He classifies events and does not follow the historical order. He is the patron of painters and all lovers of art. To Luke, Jesus was the great High Priest. His is the sacrificial side of Christianity. Luke wrote for the thinkers and the lovers of the beautiful.

The fourth gospel is that of John.

The fifth gospel is that of Paul. Paul calls the book of Romans "my gospel." And what a gospel it is. Paul discusses the gospel from the standpoint of law. He gives a logical, systematic statement of how a man, who is a sinner, can be justified by God through Christ by faith without the deeds of the law.

John wrote the gospel of the spiritual life. With him Jesus Christ is God clothed in flesh. He shows the inmost spiritual life of Jesus. John brings God down to men. His is the gospel of contemplation. The work of Jesus is an expression of faith, rather than a historical narrative. "John gives us," as Matthew Henry beautifully expresses it, "more of the mystery of that of which the other evangelists give us only the history. The matter of fact being settled first, John goes on unto perfection; not laying again the foundation, but building upon it, and leading us more within the veil. John writes of the spiritual things of the gospel, its life and soul; therefore some have called this gospel the key of the evangelists."

On the subject of the Person of Christ John has both the backward and forward look. In the backward look, even in the days of his flesh, a high order of spiritual beauty was attributed to him, "the glory of the only begotten of the Father full of grace and truth," which shone through the veil of his humanity, and which at times, as on the mount of transfiguration, anticipated his future glory. "Certainly," said Jerome, "a flame of fire and starry brightness flashed from his eye, and the majesty of the Godhead shone in his face." The backward look at the Person of Christ is found in the wonderful prologue to John's gospel. It says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same

was in the beginning with God. ALL things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. John bare witness of him, and cried, saying, "This was he of whom I spake. He that cometh after me is preferred before me; for he was before me. And of his fulness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." No profounder words have ever come from the pen of man.

In the forward look John sees Jesus seated on the everlasting throne. Without stopping to explain the highly metaphorical language we see the picture of the glorified Christ in the Apocalypse. John says, "In the midst of the seven candlesticks I saw one like unto the Son of Man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. His head and his hairs were white like as wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead, and, behold, I am alive forever more; Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." This is the forward look.

Others may have doubts about the ability to communicate with departed spirits, but we have been convinced. We have for months been sending the Baptist Record to people from whom we had not heard, but recently a number of messages have come to us. Of course they are brief messages, but they are very plain and definite. They simply report "deceased." This is in answer to statements sent them. If anybody doubts the truth of this just send statements out to people who have been owing you a long time. This is the only message that is sure to bring an answer. We wonder if the copies of the Record that have been sent to them have been appreciated. Some word in this line would be in order. We should like to know which way those Records went. Meanwhile we hope to strengthen those who remain who are ready to die so that they may send in a check before going.

A dozen splendid Christmas postcards will be sent postpaid for 15c in stamps; 25 for 25c; a hundred for 80c. The Baptist Record Book Store, Jackson, Miss.

H. B. Price has resigned at Norfield and accepted the pastorate at Hernando. He is already on the new field.



## THROUGH FOG TO LIGHT: A SOUL'S EXPERIENCE.

By Bernard A. Van Sluyters.

We sometimes speak of the happy child or the care-free youth who does not concern himself with great questions. Of course there are happy children, and many a young man lives from day to day totally unresponsive to this great, mysterious universe. But as I look into my own soul experiences I must confess that as far back as I can recollect momentous questions forced themselves upon me in such a way that I could not let them go.

### Early Religious Experiences.

Naturally of a deeply religious and also reflective temperament, I was early extremely sensitive to the demands of (Dutch Reformed) religion. I say demands of religion because they were not coaxing invitations, but actually very pressing demands. There were no joys in my religious life; there was no understanding of the fellowship of an indwelling God; there was no consolation of a Heavenly Father so simply and supremely revealed in Christ Jesus. How I used to shiver and to tremble! To my young imagination God spoke especially in the clap of thunder, and the lightning was his quick, piercing eye.

I believed that whatever happened in my world was done by the direction of God, therefore He even sickened the dogs onto me! Twice I was bitten, not severely, but enough to frighten me. Whenever I saw a dog, I prayed to God for protection; but even during the silent prayer the thought came: Why pray to Him? He has sent the dog to punish you.

### A God Who Punishes.

The providence that punishes was my sore distress. While writing this, an incident comes to my mind which illustrates this fully. I had not been very ready to run an errand. I had to be called and urged at least three times. Of course I received a scolding which I felt I richly deserved and was glad to get because I hoped God might think that sufficient. But at the dinner table a small bone of fish stuck in my throat—I could not dislodge it. Immediately I concluded that it was God punishing me. Fear of choking to death took possession of me and I made a vow that if God would spare my life I would never eat fish again. When in a few days the bone was dislodged I took it as a sign that God had accepted my vow. Now I must perform—for years after I ate no fish.

### Satan the Tempter.

Satan was a very mysterious and startling personage for me because he could assume any shape and form and might appear very suddenly anywhere. God, I believed, allowed Satan to try to tempt me, then if I fell into sin, God would punish—this I considered a great injustice. I recall a very unpleasant incident. I was not yet ten years old. One evening I was left at home alone with the care of the younger children while my parents were gone. Sitting near the crib of the youngest I fell asleep. But I awoke with a start and looked up and there, on the dark stairway at the other end of the room, were two shining, fiery points. Instantly the thought of the devil flashed into my mind. I gave a scream of terror and fell into a faint, as I was told later. When I regained consciousness my parents were near and I was lying in bed. Hysterically I told them the story of the devil. Investigation proved that the fiery points were the big eyes of a large black cat that had strayed into the room. The light of my dim lamp had revealed the eyes only. Even when this was told me I was positive that Satan had assumed that shape.

### Bible Difficulties.

I was a constant Bible student, but somehow the hard sayings and stories of the Bible made a deeper impression on me than the great number of beautiful sayings and stories which reveal the love of God and of Christ. For a time the question of salvation caused me a great deal

of heart-aching anxiety. Somehow this question was linked onto the stories of the flood and the destruction of Sodom and Gomorrah. I had seen some very realistic pictures portraying these narratives. Surely sin was mercilessly punished. But those whom God had chosen were saved. Was I among the saved? The very question implied a doubt and doubt meant rejection. I remember one night that I started to pray to Abraham who had so perseveringly spoken for the inhabitants of the evil cities. But my conscience smote me—to pray to mortals was not to pray at all. I devoted months to the study of salvation, but the more I studied the more confused I became—another reason for believing in my rejection. I felt that if I were among the elect I should understand, but God had hardened my heart. Even as I write this I live again through some of those dark hours and I am astonished that a young heart can suffer such pangs of anguish, that a young heart can be engaged with questions that puzzle the most learned.

### Damned Forever?

I knew that I ought to love God, but try as hard as I might I could not do it, hence I was damned forever. I loved Christ, loved Him sincerely. He was willing to die for all, in fact, I believed that Jesus in His large heart had included even me, but God was willing to accept only a limited and fixed number beyond which even the sacrifice of Christ was not allowed to go. If I could have believed that Jesus died for all! Later I heard of certain Christians who believed that Jesus had died for all, but I never came into personal contact with them; moreover, I considered them grossly misled by the devil.

The days of the hard doctrines are nearly past, the love of God in Christ is proclaimed from most pulpits and a happy change it is! Proclaim it loud, preachers and teachers! I believe, too, that the sweet stories of the Bible should be taught first to the children, that their appreciation of the love of God may be so strong that later nothing will be able to eradicate it. Even now in spite of the truer teaching there may be boys and girls crouching in fear. Oh, speed the gospel message! Gospel means good news.

### Unutterable Groanings.

I was brooding over my fate in silence. I judge that no one surmised the tragedies enacted within, for I shrunk from revealing the fact that I was not sure of salvation or that I could not love God. I was a reasonably obedient child; I was seen to be studious; I recited prayers; I read my Bible; I sometimes led the devotions at the breakfast table; hence no inquiries were made into my inner experiences; and if any pertinent questions had been put to me I likely should have parried them. I ought to have spoken—but, as I said, I shrunk from it. There has often been a laugh on my face when there really was a big sob in my heart; in fact, sometimes I would burst out crying for no outwardly assignable reason.

Sometimes things that were casually referred to by others in conversations would drop into my soul and would become greatly magnified. Although I was not allowed to enter into conversations with my elders, nevertheless my ears were always open, especially if religious topics were discussed, which happened very often.

### Apocalyptic Terrors.

One day I overheard a conversation of neighbors. They had heard a preacher who had maintained that all the signs indicated a sudden termination of all existing things—the end of the world was near—and the earth was not to be destroyed by water, but by fire! Earnestly I prayed God that night and following nights, for to my mind it was easily possible that fire should break out through the crust of the earth most any time and anywhere—were not the fires of hell just below the thin crust? However a great consoling light came into my anxiety and worry. The end of the world was not to come until the gospel had been preached to every creature. With greedy interest, therefore, I

grasped at any knowledge concerning missionaries in heathen lands. I recall a discussion with a playmate who maintained that the text meant only preaching. I maintained, for I wished to postpone the end, that it also implied conversion to Christianity. You may infer that I was no friend of missions. I considered the missionary my greatest enemy. I rejoiced at the many hardships and delays in this work. Once I attended a missionary rally—I went to learn of the many delays. Money had been given me to put into the collection for this work, but the thought "and then the end" went through my soul like a two-edged sword, and I decided not to add my little contribution, so withheld it.

### Mortifying the Flesh.

Many incidents crowd upon me as I look back—it is not good that I tell all. However, I must refer to one more thought that possessed me. The stories of the saints and of Luther seeking peace for their tormented souls appealed to me, for I also had a tormented soul. So I started in to mortify the flesh. I tried to be absolutely obedient no matter how unpleasant the duty; I was very abstemious, and even put myself to endure self-inflicted and needless hardships. I had no camel's hair shirt, but for two days I rejoiced over a sharp nail in my shoe. Every step I took was a painful one. The hole in my stocking revealed the nail and I had to pound it down. For a time I refused to eat meat on Friday. I knew that it was considered a popish practice, so I pretended that I did not feel very well, which, of course, was true in a sense, but the malady was not in my stomach, but in my soul. Occasionally I would go for two or three whole days at a time without food or drink or I would compel myself to stand when very tired in spite of the inviting chair. Crusts of bread refused by others I would devour with penitential joy. For a time I carried secretly in my pocket a picture of the crucified Christ to remind me of the crucifixion of my own flesh.

One night as a self-inflicted punishment, but feeling safe with the picture in my pocket, I dared the devil as I stood in the dark behind a tree. It was thought that I was out playing with the boys; when called I came and received a scolding for staying out so late. I accepted the scolding stoically as additional mortification and silently went off to bed.

Some time later, to my horror, the picture was gone—likely that I lost it, but I felt sure that the devil had stolen it and I knew, too, that God would punish me for being so careless with that sacred picture. Oh, if God had only known how precious that picture had been to me, and how often I had put my hand into the pocket to make sure that the picture was still safe! But, of course, God knew that it was gone and, of course, He would punish. The punishment came. A few days later I became ill. In my suffering I prayed aloud to God to have mercy upon me and to save me and those dear to me. My mother approved my prayer because, as I later discovered, she thought, as I did, that I was dying.

### How the Reaction Came.

In my later teens the reaction came. I remember distinctly what a shock it brought me to read that the burning of Sodom and Gomorrah likely was caused by natural causes, and that God is not necessarily angry when misfortunes befall. The story of the tower of Babel spoken of by Jesus was a case in point. This brought great relief to my heart. A new world was opening before me. I began to read general literature; I greedily read history, studied science and philosophy. Canon Farrar's book, "The Eternal Hope," came into my hands. I literally devoured it. I began a study of church history, especially of the great councils, and commenced a study of religions outside of Christianity. I attended liberal religious meetings. For a while it appeared that I should lose God. The universe became so great that the question arose within me, Do you really suppose that you are so important that God can bother with you? A little astronomy carried God far beyond my ken. I must confess that this was a



great relief. The presence of the all-seeing eye of God had been such a terror to me—now He was busy with the universe, and my little self might easily escape Him.

#### A Ministry of Protest.

I came to the conclusion that the religious ideas I had entertained were not true, and I decided to enter the ministry of protest against such teaching. What I had suffered others likely suffered and I desired to preach liberation.

My mind enjoyed the new freedom and with it fell away the whole theological system of the church, everything, the good as well as the bad. I did not realize that even then there were Christ-like men within the established churches teaching and preaching a love of God that passeth understanding and a Christ mighty and conquering all forms of evil—a Savior for all. If I had only known then! If only some consoling and revealing message had reached me in a convincing manner. Why did such a message never reach my soul while I was all the time hungering and thirsting for it? All I knew was Christianity as a doctrine of terror—a theology of an angry God, a very busy and insinuating Satan, a limited sacrifice on Calvary, a few only to be saved and the great majority of mankind damned forever. Against such dogmas I felt called to preach. For this I prepared myself, for this I entered the (Unitarian) ministry.

Such ministry of protest was needed inside and outside the church, for, as I have, of course, since learned, the doctrines of terror entirely misconstrued God, Christ and His gospel of salvation. Happily in these latter days mighty influences help to re-interpret Christ and His message, hence the protesting word is not needed so much as formerly; more emphasis, too, is placed upon Christ-like disposition rather than on correct theological statement.

#### New Light.

Ever open for messages of the Spirit, in course of time new and deeper and nobler interpretations of Christianity reached me. I gradually began to understand what God ought to mean and what Christ may mean to the true disciple. So that after a while my words of protest and negative criticism began to have a hollow sound occasionally. I became milder. I began to appreciate more and more the love of God as revealed in Christ, so that lately a longing has come into my heart for an open confession of Christ.

#### Illiberality of Liberalism.

Other causes had their influence in this. Shock upon shock I sometimes received because of extreme positions of fellow workers. Some would even justify their wrong conduct by my own position of protest, as they unblushingly recognized no authority except their own perverse judgment, biased by passion or hate—God, Christ, the gospel, the church, immortal life were nothing to them. Not intentionally, but by indirection and inference, I might seem to plead for selfish living; whereas, I was really pleading for freedom of conscience and untrammelled thought.

#### Need of the New Birth.

Therefore I began to feel the need of a central, positive, all-persuasive authority in my preaching—Christ and His gospel. I have become convinced that man needs to be born from above, that his heart needs to be touched of God, that he needs to become conscious of a spiritual world to which he belongs; that the very foundations of his being should be penetrated by a mighty redeeming influence. Hence the absolute need of a compelling spiritual authority, and a central focus of thought where clusters all that is attractive and God-like, and a fountain whence flows redemptive power into the soul of sinful man.

#### Christ All and in All.

Education leads nowhere, culture is a failure, art lacks the highest beauty, social service is superficial; industry, trade and our boasted civilization may lead to the very gates of hell, unless all these are penetrated by the ennobling and uplifting spirit of Christ. It has become

my firm conviction that amid all the confusion of policies and creeds; amid the clashing of war and slaughter; amid the havoc and sorrow that will remain after the war in Europe, there is only one eternal hope—Christ and His gospel. That is the rock upon which must be established an enduring and redeemed civilization. I see no other hope.

#### A Burdened Soul.

Not so long ago there came into my hands a volume of sermons by Phillips Brooks. I read it carefully and I concluded, here is a man who seems to get hold of the Christ. And I? Could I get hold of Him? Could He get hold of me? I was willing. But would He escape me again as He apparently escaped me in my younger days? Take me, O Christ of God, take me if you want me. Many a time I read the "Imitation of Christ." I even made a careful and soul-searching study of the "Confessions of St. Augustine." On certain occasions Bunyan's "Grace Abounding" appealed to me, and his Pilgrim—that pilgrim was I. I was in the slough; I longed to visit the Interpreter's house; big dogs and giants beset me. I must confess that there was also a pack on my back, a burden, a self-accusation—that, like Peter on that fateful night, I was following the Master from afar.

#### How Christ Was Found.

One day I was casually turning some pages when a sentence of Paul held my attention with unusual power, "I am again in travail until Christ be formed in you." (Gal. 4:19.) I was in travail, too, that Christ might be formed in me. I got the New Testament to look up the connection. Paul was so sure of Christ in his heart. How could one know whether Christ was possessing the heart? And I began to recognize this question as another form of the old thought of election which had troubled me so mightily years ago. Turning the leaves I read the fourteenth chapter of John, then the story of the temptation. Turning the leaves here and there, my eyes finally rested upon the story of the last supper, of the garden, of the judgment before Pilate, and of the crucifixion. I sat lost in thought, until, at last, I seemed to be living those very scenes—never before had the narrative so gripped me. I was right there at the supper; I saw the Master pray in the garden; I felt my cheek burn as He was smitten; I followed as He bore His cross to Calvary; and a sob came into my throat as he hung on the cross, and as I heard Him pray for His enemies. He, so good, so noble, so loving, even forgiving those enemies. He came to reveal God's love for man—to redeem man from sin and this the treatment He received!

#### Christ Lives Again.

As I sat lost in meditation on these profound scenes, all at once the great love for Jesus which I had when a boy and which had been penned up since broke loose upon me like a flood, tears came into my eyes, and I exclaimed, O risen Christ, who hath lain so long in the grave of my heart, live there forever more. A voice spoke, "Christ must reign, Christ must reign," and I answered, "The Christ shall reign, reigns already within."

What a long journey—what a painful journey! Why those years of heart-breaking experience? Why in God's providence those years of bondage in Egypt—why those wanderings through the desert before the promised land is reached? Marvelous and mysterious are the ways of God in the heart of man.

#### A Confession of Faith.

Here I heartily acknowledge Christ, my Master, Lord and Savior and the world's Savior. His love for man, especially as revealed by His death on the cross, is a power unto redemption. His life and death reveal the redemptive love of God for man. God so loved the world, the whole world, you and me included, that He sent His Son to save it. By a living, assimilating faith we appropriate the Christ unto ourselves, so that nourished and growing He may attain a fuller stature within us. His spirit and teaching must be incorporated in the individual man and woman.—The Standard.

#### A THANKSGIVING ODE.

(Harriet Hill Mabry.)

When Pilgrim feet touched Plymouth Rock  
The world was wakened by the shock,  
And powerless were the chain and lock  
To hold man's conscience bound;  
For Freedom ope'd her starry eyes  
On lands unknown, on foreign skies,  
While still her clear, triumphant cries  
Echo the world around.

But Tyranny, with greed of yore,  
Pursued her to this foreign shore,  
Red handed, yet athirst for gore  
And power to wield the rod.  
On wooded hill and fertile plain  
Were strewn the dead, but o'er the slain  
Rose victory to shout the reign  
Of Freedom and of God.

Still Freedom reigns. From sea to sea  
Has stretched the realm men died to free,  
While northern pine and orange tree  
Grow, rooted in her soil.  
By those dear dead on many a field,  
Before the God whose love can shield  
And guide and save, may we not yield  
Our land the tempter spoil.

Would men, who tread such sacred mold,  
Barter their consciences for gold,  
Craven, return to slavery's hold,  
Forgetful of the past?  
Would they, to rule one little hour,  
Relinquish principle for power,  
Leaving their sons a worthless dower  
Where naught, but shame, can last?

God, give us men to rule the state,  
Great, not of self, but in Thee great,  
And save us from the nation's fate  
That Thee forget and fall.  
Keep our dear banner from the dust,  
Our land's produce from worn and rust,  
Our motto still, "In God we trust."  
O, reign Thou over all.

We thank Thee for our goodly land;  
We thank Thee for her noble stand,  
For all the bounty of Thy hand,  
For all Thy mercies sent:  
We thank Thee for our leader given  
To guide us while the world is riven,  
Great servant friend of man and Heaven,  
Our nation's President.

In future when the scroll of time  
Shows, luminous in prose and rhyme,  
The names that stand for men sublime  
That earth and Heaven call great,  
Wilson will shine with Washington  
And many another noble son  
Who framed and launched and still has run  
Our glorious ship of state.

When first our ship put out to sea  
She flew the flag of liberty  
Dyed with the blood that made us free,  
Pure-starred in Heaven's blue;  
Built on that sacrificial blood,  
That hope which points us to our God,  
Our faith in her has ever stood,  
With steadfast love and true.

While once proud ships are now but wrecks  
With dead and dying on their decks,  
O, pity that no power checks  
The ruin till all is done!  
Still Thou, omnipotent to save,  
Hast kept us from a watery grave  
And borne us high upon the wave,  
Still grandly floating on.

Whatever hands may hold the wheel,  
Whatever sands grate on the keel,  
Grant that our ship, more strong than steel,  
May stand before the blast.  
In Thee we hope, on Thee we wait,  
Thou God all good, Thou God all great;  
O, pilot Thou our ship of state  
Safe into port at last.



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKY, Editor. Jackson  
Direct all communications for this department to the editor.  
MISS MARY RAY, Correspondent. Raymond  
MISS M. M. LACKY, Corresponding Secretary-Treasurer. Jackson

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All societies in Mississippi should send quarterly reports to Miss M. M. Lacky, Jackson, Miss., but all money should be sent to Rev. J. C. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lacky, Jackson, Miss.

In Him we live, and more, and have our being, Acts 17:28.

Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? Ps. 139:7.

Where is our God? You say He is everywhere: then show me anywhere that you have met Him. You declare Him everlasting: then tell me any moment, that He has been with you. You believe Him ready to succor them that are tempted, and to lift those that are bowed down: then in what passionate hour did you subside into His calm grace? In what sorrow lose yourself in His "more exceeding" joy? These are the testing questions by which we may learn whether we too have raised our altar to an "unknown God," and say the worship of the blind; or whether we commune with Him in whom we live, and more, and have our being."

Our space is large, given this time to the excellent talk made at the State Convention by Mrs. Hardy Dear, Superintendent of Chickasaw Association. This is printed in The Record by special request.

Every society will gain much by giving time to the reading of it at the very next meeting. Then, as a society, plan how you and the Lord may follow this outline in this coming year's work for the Kingdom.

The quarterly appointment has been mailed to each society. It was quite an undertaking just at this time when the Week of Prayer Literature had to be gotten out, and some necessary arrangements made for adjusting the work for the new year. A dear sister stepped into the office late in the afternoon when the lights had been turned on and as she noted both secretaries so busy with the piles of letters said: "The sisters who get just the one will not think about the back-breaking job it was to get that one to her, will she?"

It was rather a "back-breaking job;" but oh, if the dear sisters will carefully and prayerfully consider the letters, how well we shall feel repaid. We are hoping mightily that the letter will be read aloud in each society this or next week. Not only the one to the W. M. S., but the splendid ones Miss Traylor has sent each Auxiliary along with their portion of the Christmas literature.

Have you sent in an order for "Auxiliary Programs?" And for the Calendar of Prayer? Try to place both this week.

Our Miss Traylor attended a most delightful Rally Day in Carey Association this past week, where the box for the Frontier Missionary was packed; and a feast of fine things for the soul were given. It might also be added a feast of good things for the body, for she spoke of the lovely dinner on the ground.

## My Plans For Coming Year.

(Mrs. Hardy Dear.)

When I was made Superintendent of Chickasaw Association the first of September, I felt keenly my ignorance of the work and inability to fill such a position, but believing that the Lord's strength could be made perfect in weakness and knowing that He is an Allwise Counsellor, I accepted Him as Senior Partner and will now tell you how we (the Lord and I) planned our work for the year.

In thinking over what would serve best as a foundation for our suggestions, we decided to use the aims of our Union (Prayer Study, Giving and Service) as the four pillars on which to build.

First we built on that firm pillar of prayer. We talked together each day about our work and the best methods to employ so as to secure a larger and truer growth in Woman's Work. I asked the Lord to open the eyes of every Baptist woman in our association who hasn't already caught the vision of service, and let her see the splendid opportunity to work for the Master, which is offered to our women through that member of the church body known as the W. M. U.

A large percent of our children are not being trained for world-wide service in the Sunbeam Bands and other junior grades, and many of our promising young women are not being led gently into places of joyous responsibility by means of the Y. W. A. Knowing these facts, I have prayed earnestly that in each community there may be found consecrated women who are not only willing but who know how to lead these young people along the highway of missionary information in such a tactful and interesting manner that their young hearts will be fired with the desire to work in their Master's vineyard. I know not whether the things I have asked for will come in just the way I wished, but I leave my prayers with Him whose will and plans are wiser than my own—"Assured that He will grant my quest, or send some answer far more blest."

Next we built on the very necessary pillar of study. Realizing that if the blind lead the blind, they both will fall into the ditch, I took unto myself that good advice which Paul wrote to Timothy—"Study to show thyself approved unto God, a workman that needeth not to be ashamed." We have used as our text books, Ideals, The Year Book, the Minutes of our meetings at Hattiesburg and Ashville and other helpful literature, but wanting every one of our women to have that missionary activity, which is the result of missionary information, we are planning to scatter these seeds of information among them by means of the Royal Service, The Baptist Record, The Orphanage Gem, and our new magazine, The Home and Foreign Fields. We are also planning to visit as many of our rural churches as we possibly can to tell them about our work, find out their problems, and help to solve, at least some, by persuading them to try the Circle Plan.

We now come to our third pillar, the blessed one of giving. We read in that Holy Book, "Give and it shall be given unto you, good measure, pressed down, shaken together, and running over." Last November at Hattiesburg, our fourth vice president in her report said: "We note that where a fund has been created to defray the expenses of the associational superintendent the work has prospered to a fuller extent than where she is expected to meet her own expenses." Believing this to be true and knowing that our former superintendent did not have this help from the societies, I have requested each member to give ten cents a year and hope by beginning in this small way to bring our woman's work gradually up to the point where it will rest firmly on a financial basis.

This brings us to our last pillar, service, which is so beautifully portrayed in the closing stanza of our hymn for the year, "O use me, Lord, use even me, just as Thou wilt and when

and where, until Thy blessed face I see, Thy rest, Thy joy, Thy glory share." Wanting to render acceptable service to our societies we have endeavored to find out the greatest needs of each by writing them a letter composed almost entirely of questions. We asked each society to answer these and send the information to their new superintendent that she may read it carefully and prayerfully, then file for future reference.

We have planned during the coming year to look about us and be attentive to our Master's call, for He always has something for us to do or say. This is the trouble with most of us, we are too filled with our own pleasures and selfish pursuits to notice the needs of those about us. Oftentimes we are far-sighted and those who most need our care are so near us, that we do not see them. We have planned during the coming year to keep ourselves in the attitude expressed by these lines—"Hast Thou, my Master, aught for me to do, to honor Thee today? Hast Thou a word of love to some poor soul that I may say? Surely Thou hast some work for me to do, O open Thou mine eyes, to see how Thou wouldst have it done, and where it lies."

## THE A. V. ROWE CIRCLE.

In a big, bright room of my neighbor's house, a glowing fire made up for the chill murkiness out of doors, and all around a large quilt stretched in the center were bending young women intent on quilting. The sewing machine was doing rapid work under the management of our pastor's wife, and other young women, with a few older ones to give ballast, were busy finishing garments of various sorts and sizes. Over by the window was a pile of garments, finished and folded. This was on November 28th, and it was the fourth meeting of the A. V. Rowe Circle of the Clinton W. M. U. The members are chiefly the wives of the ministerial students of our college, and they have been organized and set in motion by Mrs. Mariah Johnson Latimer, now their efficient leader and co-worker. At this meeting, they completed a box for the orphanage, valued at \$27.50, to which each one happily contributed not only of her time and labor, but also of her means. In connection with their other work, they have a study class, taught by Mrs. B. G. Lowrey. We believe that this Circle, with its willing, cheerful workers and its enthusiastic leader, will find much to do for others, and will have their own lives broadened and bettered. Will you not pray for God's blessing upon it?

JULIA T. LIPSEY.

It's an old story, but it has its present day duplicates. Two Irishmen were digging a well. The rope broke and one of them dropped to the bottom. To all of his friend's calls he answered not a word. In his desperation the one at the mouth of the well called down: "Mike, are ye hur-r-t. If ye don't answer me I'll drop the tub on ye." To which he received the reply, "No, faith, I'm not hur-r-t, but I'm knocked spachless." The application: We send the Record for two years to a subscriber who don't remember to remit. When a statement of his account is sent him, the latter is returned marked "Deceased." Well, we don't see how they "rest in peace."

The enmity awakened in the heart of Cain because the Lord had respect unto the offering of Abel and did not have respect unto Cain's is true to life through all the ages. People do not like those who are conscientiously striving to fulfill the will of God in their lives. "Marvel not if the world hate you." "Because ye are not of the world, therefore the world hateth you." "They that live Godly will suffer persecution." The nearer we come to the likeness of Christ, the more will the hostility of the world be provoked. The denomination that strenuously insists upon exact obedience to the commandments of Jesus will find itself the object of attack from all quarters.

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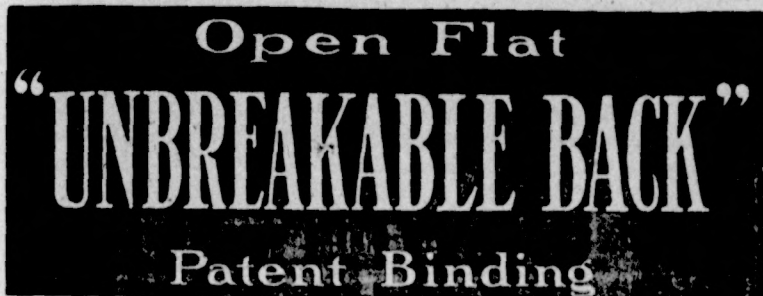
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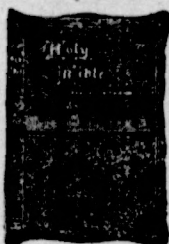
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but thou hearest not; a  
night season, and am' not  
3 But thou\* art holy, O  
inhabitest the praises of 1

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We thank God for every blessing He has granted us, but with joyous hearts we praise Him for saving the lost. There were 73 accessions to the church, 43 by profession of faith. With high hope we turn our faces to the work of a new year.

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**Introduction.**

The thought of heaven has always been an interesting theme, but there has been entrusted to us but a glimpse of that everlasting blessedness; and well it is but a glimpse, for were all the glories given, we would be unable to stand it. The remainder of the book, in the main, is taken up with a description of the Master's glory, the beauty of the Lamb's bride, and the perfect happiness of the redeemed of God, as they walk in the heavenly realms in the light of the celestial city and of the bride's shining garments. To emphasize the importance of these revelations, and to keep our hearts fully and intently set upon them, the Master no less than three times exclaims, "Behold, I come quickly." The scripture from which the present lesson is taken gives us the best description we have of the celestial city.

**The Lesson Discussed—The New Things.**

The idea that this world is destined to perish some time is distinctly taught in the Holy Scriptures. The inspired writers constantly refer to this fact. We are kept in mind of the ceaseless mutations by the very qualities of our own environment. The genial rays of the summer sun have scarcely brought life and joy, before the seared leaves of autumn begin to fall around us. We hardly become accustomed to the variegated appearance of autumnal beauty, before winter comes with a mantle of white and changes the entire scenery, and soon we hear no longer the cracking of the frost under our feet, when Nature warns us that she is on the point of bursting into new life. And so there is constantly going on in the mechanism of the universe a decay similar to which is going on in other mechanisms with which we are acquainted.

"A new heaven and a new earth." If Christ with His incarnation, was changed and glorified, and now bears that glorified body in the heavenly realms, and thus carried His material body with Him, the passing away of the old is destined, that it may be purified with the fires of the last day. This state is involved in the doctrine of the resurrection of the body. What will be the distinguishing characteristics of the inhabitants of this new state? According to II Peter, 3:13, "We look for new heavens and a new earth, wherein righteousness dwells." So as to the character of the inhabitants of this new arrangement, we can safely say that it will consist of righteousness, for it would be useless to bring about this new state of things, unless Peter was right about it.

This new condition is also to be perfected in its mechanical adjustments. It is to come from God, made ready as a bride adorned for

her husband. To a finite mind, it seems that John could not have used a figure more befitting the idea of perfection. We think of the bride adorned as the most nearly perfect of any thing we know, and especially was this the case in the olden days. Nothing less than perfect environments could be suited to the soul in the fullest sense. There will be no night there, that is there will be no ignorance, or even death itself.

**The Great Voice.**

"I heard a great voice." I understand by the term "great voice," that much importance was attached to what was taking place, and God's purpose that the announcement should be heard. We are not told who uttered the voice. All we know is that it came out of heaven, but we may surmise that it came from the inhabitants of heaven who seeing what was taking place, began their shouts of joy that after so many ages and hindrances the glory of the Lord is to be perfected on earth, for "the tabernacle of God is with men." If the inhabitants of heaven take so great an interest in this new state, if God has expended so great pains and costs, to bring about this issue, if Christ has made so great a sacrifice for its accomplishment, if it was the desire of the prophets and righteous men of old that this should come to pass, then the change from an imperfect to a perfect state on earth is most desirable and that a speedy accomplishment of this glorious end should be incorporated in our daily prayers. "Saint, are you making ready for that day? Are you walking worthy of an heir of that glory? Are you remembering that your body is the temple of the Holy Ghost? Are you at one with Father and with Son in your desire for that restitution of all things? Sinner, what are your thoughts of that day? What hopes have you of sharing its blessedness? From that world all sin is swept away; and can you hope to dwell in it? Nothing that defileth shall enter; and do you expect to enter it?"

**No Temple in Heaven.**

With a casual consideration it seems rather strange that there is not to be a temple in this new arrangement. To think of every day as being a Sabbath would be the same as thinking of no Sabbath at all, and yet with a little understanding of the situation, we will readily see the desirability of this no temple situation. What is a temple? It is a place set apart for the worship of a Deity, and is considered as the dwelling place of a Deity. A temple is a place where sacrifices are offered. "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest," Deut. 12:13. To offer sacrifices anywhere except in the temple was a profanation, but in heaven they might be offered everywhere alike. A temple is a place where worshippers go for seasons of devotion, but in heaven there are no stated seasons of worship. A temple is a place set apart from

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We eat too much meat which clogs  
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Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

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and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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common uses for sacred exercises. In heaven there is no distinction of places. With this idea of heaven, it is seen that there is no place for the wicked, but it offers every encouragement for constant devotion while here on earth that we may be the better prepared for this ideal state in heaven.

### The Glory of Heaven.

"The city hath no need of the sun, neither of the moon, to shine upon it." The light there will be the soft and delightful presence of God and the Christ. It will be the very sublimation of the material things. This will be the realization of all the symbolism displayed in the temple, instead of the light which to veil the face of God from the sight of men, for no mortal eye could endure His glory, this is the very presence of God and the Lamb. The imperfect revelations characteristic of the old temple worship and symbols, will be displaced by the full knowledge of God and the Christ, the Redeemer. In this world of imperfections, the Christian sees only through a glass darkly, but in this heavenly state, he will have new thoughts, new feelings, and will learn new truths concerning God and the Savior. Nothing unclean will be there. This is a precious thought. To keep out of the mind and heart thoughts of unclean things is one of the trials to which a redeemed soul is subjected. Will it not be a glorious thing to know that there will not be a lie in this great realm? Not only the very environments are to be glorious, but every inhabitant is to be perfectly honest. Glorious! glorious.

**Hard Colds**—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

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Dear Record:

"No need to write a letter; just pin your check," etc. Yes—but I will write, to say thanks—thanks! for since June 1st; not a number of my paper has come, freighted with its indispensable budget of "doctrine, reproof, instruction, etc.," unaccompanied with a righteous "prod" at my already throbbing conscience; for I knew that I was withholding Two Dollars from the Lord's treasury.

A vessel without a pilot would Mississippi Baptists be without The Baptist Record. How delighted I am at our consolidated Mission Journal. I cannot help saying it is priceless. I shall do something towards getting new subscribers for both, Record and Journal.

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Here's a book that EVERY ruptured person ought to read. It contains valuable information about rupture. Describes and pictures various kinds of rupture and rupture supports. Tells how to hold and control rupture and how to avoid serious consequences, such as strangulation, etc. It has shown hundreds the way to better health and happiness. Send for it.

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Are you going about harnessed like an over-burdened truck-horse with an ill-fitting truss or make-shift contraption gouging into your flesh or slipping out of place, causing you endless misery?

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Mr. John T. Custard, Lamar, Mo., says:—"It has really cured me." Mr. Broadus Willoughby, Crosby, Ala., says:—"The Schuiling Rupture Lock is the best I ever used. It has cured me." Mr. Louis Fitting, Koonia, Idaho, says:—"I wore the Schuiling Lock five months and can say I am cured."

These are samples of scores of letters we have on file. I will send copies of dozens like them.

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Is a very different kind of support. It conforms perfectly with the shape of the body. It has no steel springs, no rubber or elastic bands, no plasters or leg straps. Yet, when once adjusted to your needs you simply CANNOT displace it by any action of the body. You can put it on or take it off as easy as snapping your finger. This wonderful rupture support will really LOCK your rupture so it CANNOT come down.

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Calomel salivates. Its mercury, Calomel acts like a granite on a sluggish liver. When Calomel comes into contact with your bile it crashes into it, causing cramping and nausea. If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tonic, which is a harmless vegetable substitute for dangerous Calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty Calomel and without making you sick, you must go back and get your money.

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## ANNOUNCEMENT TO BUSY PASTORS AND KINGDOM WORKERS.

(L. R. Scarborough.)

The Southwestern Seminary at Ft. Worth purposes to popularize some of its courses of study during the third term. The term begins January 22nd and goes to March 23rd. The following courses will be given: The Country Church Problem—Dr. Ray.

The Doctrine of Sin and the Atonement and Baptist Principles and Certain Heresies—Dr. Conner.

Survey Course on New Testament Books and Pauline Theology—Dr. Williams.

American Baptist History and Protestant Reformation—Dr. Barnes.

Galatians, Romans and Philippians in the New Testament and the Divided Kingdom, the Period of Restoration and Post-exilic Prophets—Prof. Crowder.

Modern Missionary Enterprise—Prof. Ball.

Messianic Prophecy—Dr. Weather-spoon.

The Study of Great Women Missionaries—Mrs. Lile.

Special Kindergarten Work—Mrs. Lambert.

Special Studies for Gospel Singers—Prof. Reynolds.

The Philosophy of Religion and Sunday School Organization and Administration—Prof. Price.

Special Sunday School Lectures—Louis Entzminger.

Personal Work and Evangelism in the Life of Christ—Pres. L. R. Scarborough.

There will be special lectures by Dr. H. C. Mable, Boston; Dr. D. B. Townner, Chicago; Dr. J. B. Gambrell, Dr. Geo. Truett, Dallas; Dr. S. E. Tull, Temple. Special addresses on the Women's Work, Mrs. F. S. Davis, Mrs. A. B. Beddoe.

The time of these special lectures will be announced later. This is a great opportunity for pastors who wish to take some special studies and get some new inspiration; to get a furlough from their pastoral work and attend this mid-winter Bible school. They can go back to their churches on Sunday if it is not too far, and fill their appointments. Every preacher ought to grow until he dies.

It is also a great opportunity when there are not many evangelistic meetings going on, for the evangelists and evangelistic singers to take some special studies, and grow themselves.

Sunday school teachers, B. Y. P. U. workers can come if they will to this good place for special studies in the departments of the church and kingdom. There will be no charge for tuition. The only cost in Fort Worth will be the board and room \$4.25 per week, and what books it will be necessary to have to carry on the studies. We will welcome the brethren and sisters from everywhere. Come and be with us for a

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## A SOUTHWESTER.

On coming to the Southwestern Baptist Theological Seminary last January I was enabled to get in half a year's work which to me was very profitable and pleasant.

Having been appointed as summer evangelist for one of the counties in the Middle West soon after school closed I began to hold meetings and had the happy privilege and joy of seeing a goodly number saved.

In September I was called to this work, which I accepted with the mutual consent that I was to remain in the seminary. After two months it seemed the part of wisdom to move my family on the field. We are here happy in the work; the interest is growing; \$100 for State missions.

My friends in Mississippi will be glad to know that the Lord has made it possible for me to attend the seminary this year. Our place is located fifty miles from the seminary on one of the main railroads running into Ft. Worth and I go on Tuesday mornings and return Friday evenings thus do not lose a single lesson. It seems that many young pastors might do this, I have not had an easy time, am not praying for an easy time, I expect a hard time. Gloriously hard.

We have a great seminary, a great president, great faculty and student body, whose souls are afire for lost men.

Mississippi has the largest number

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doesn't become you and it is as unbecoming as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and like anything else it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovery by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

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of students of any other state except Texas.

Greetings to all my Mississippi brethren.

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P. S. Blessings upon The Record; it reads good over here.

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Says we can't help but look better and feel better after an inside bath.

To look one's best and feel one's best is to enjoy an inside bath each morning to flush from the system the previous day's waste, sour fermentations and poisonous toxins before it is absorbed into the blood. Just as coal, when it burns, leaves behind a certain amount of incombustible material in the form of ashes, so the food and drink taken each day leave in the alimentary organs a certain amount of indigestible material, which if not eliminated, form toxins and poisons which are then sucked into the blood through the very ducts which are intended to suck in only nourishment to sustain the body.

If you want to see the glow of healthy bloom in your cheeks, to see your skin get clearer and clearer, you are told to drink every morning upon arising, a glass of hot water with a teaspoonful of limestone phosphate in it, which is a harmless means of washing the waste material and toxins from the stomach, liver, kidneys and bowels, thus cleansing, sweetening and purifying the entire alimentary tracts, before putting more food into the stomach.

Men and women with sallow skins, liver spots, pimples or pallid complexion, also those who wake up with a coated tongue, bad taste, nasty breath, others who are bothered with headaches, bilious spells, acid stomach or constipation should begin this phosphated hot water drinking and are assured of very pronounced results in one or two weeks.

A quarter pound of limestone phosphate costs very little at the drug store but is sufficient to demonstrate that just as soap and hot water cleanses, purifies and freshens the skin on the outside, so hot water and limestone phosphate act on the inside organs. We must always consider that internal sanitation is vastly more important than outside cleanliness, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

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Growing Worse at Nightfall Take Foley's Honey and Tar.

A cold usually tightens up toward nightfall and an increasing cough means a night of discomfort. Bronchial coughs, hoarseness, tickling throat, a sore tight feeling over chest and in the bronchial tubes, may be eased and soothed very promptly, the wearing cough loosened and the phlegm raised without painful effort, by the aid of Foley's Honey and Tar. This standard family cough medicine is without opiates or harmful drugs. For croup it is invaluable. All dealers everywhere sell it.

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They act promptly. They  
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cure. Price 25 cents.

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Who is Santa Claus, anyway? He is the Spirit of Love-Freighted Gifts. The only true gift from Santa Claus is the one that is chosen with loving thought and care; it blesses both the giver and the recipient with a heart-glow on Christmas Day. As for the millions of Christmas gifts that are merely "exchanged," Santa Claus scorns them all. No perfect gift or formal gift ever bore his stamp. If only the S. P. U. G. S. could devise a plan by which the real Santa Claus could be given control of all our Christmas giving!

I 70Shtcmfwypvbgq3n8233n93939  
But what is the matter with Santa Claus? Why does he need First Aid? Just because the Spirit of Love-Freighted Gifts has a habit of dwelling in the hearts of people of limited time and means. "Oh," they sigh, "if I only had more money to spend and more time to look around through the stores, I might find just what I want for the family and my Sunday-school class, and as the rest to whom I want to send a little gift of love; but I've so little time and so little money! What shall I do?"

That's where First Aid comes in. First Aid to Santa Claus makes it possible for the Spirit of Love-Freighted Gifts to find suitable remembrances for everybody from baby up, without going shopping at all. All that is necessary is to send for him, and he will come at your call.

Who is this valuable helper? His name is the Christmas Catalogue of American Baptist Publication Society. He will come at your invitation, and anything he suggests will be sent promptly at the prices he quotes, if the order is sent to  
American Baptist Publication Society  
514 N. Grand Avenue  
St. Louis, Mo.

## THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, use Danderine.

Just one application doubles the beauty of your hair, because it immediately dissolves every particle of dandruff. You can now have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair gets flimsy, loosens and dies; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

## CLASSIFIED ADVERTISEMENTS.

**PERSONAL OPPORTUNITIES.**  
Noddy, Missions, a number of... and palmto decorations direct from... Two sizes: homes, 11 1/2 churches \$2.50. 3. Over Florida home, Fla. **Quince Pige.**—Kaiser's. We buy your young stock. Easy, Profitable, Big Demand. For particulars for stamps, Cavy Sales Co., 1111 Broadway, Springfield, Ohio. **Get Acquainted Offer.**—Take good diary during spare time and get a beautiful cabinet free. Write for particulars. T. Pilling, 1011 Chestnut St., Phila., Pa.

## WINTER SMITH'S CHILL TONIC

Sold for 47 years. For malaria, Chills and Fever. Also a fine General Strengthening Tonic. 50c and \$1.00 at all drug stores.

## BILLIE AND HIS PA.

"Say, Pa I want you to explain something."

"Well, my son, if you really want to ask a sensible question, let's have it, but please confine yourself to something worth while."

"You remember the other day when Mr. Green was at our house we were all talking about religion." He said he was a 'Christian' and wasn't a member of anything but the 'Christian church.' And when I asked him if Mr. Taylor is a Christian he said that Mr. Taylor is not a Christian but a Methodist. Later when I asked him if Mr. Booth isn't a Baptist, he replied, 'No, Mr. Booth is a Christian.' Now, I wish you would explain to me what he means by saying that he is a Christian, and that no one is a Christian except his kind of folks."

"Well, you must understand son, that Mr. Green is a peculiar kind of church member. He belongs to what is sometimes called 'The Christian church.' This church resents being called by any of the names that other churches are called by. In fact they think they are the real church of Christ, and all others are merely sects and parties."

"Do you believe their claim, Pa?"

"Well, hardly, my son, I am a Baptist, as you know and do not accept the theory that Mr. Green and his people are right and the Baptist wrong."

"How did the idea ever start, Pa, that they are 'The Christian church,' and that all others are merely sects and parties?"

"That is a long story Billie. But to be right brief, I will say that in the early part of last century there lived two men, father and son, named Campbell. They taught that the whole Christian world had gone wrong, and they started the church right as it had been before it apostatized. They want to be called 'Christians,' and 'The Christian church.' So, as a matter of courtesy, we call them what they want to be called by."

"Do we believe we all apostatized, and that Mr. Campbell was sent to restore the church?"

"No, not at all, son."

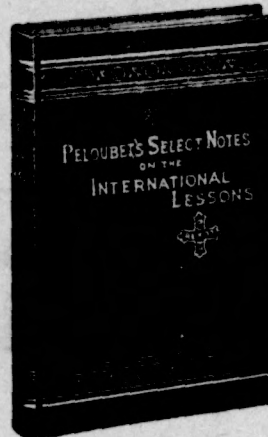
"Then, Pa, why do you recognize their claim to be 'The Christian church?'"

"It is this way, my son. Some of the best people of the community are members of this sect. They have made a demand on us that we call them what they want to be called. If we do not accede to their demand, they will think hard of us, and perhaps not come to church any more. They are our neighbors and we must try to please them."

"Pa, have Baptists always acted so as to please folks, even when principle was at stake? I read in history how the old time Baptists went to jail, and even died rather than to recognize the right of Romanists and Episcopalians to rule their consciences. They would not have their babies sprinkled, nor in any other way recognize these spiritual rulers. Now, I don't see how we can recognize the followers of Campbell as 'The Christian church,' even if they do get mad at us."

"Son, we are proud of our Baptist

## Sunday School Helps For 1917



## Peloubet's Select Notes

on the International Lessons

Price, \$1.15 net;

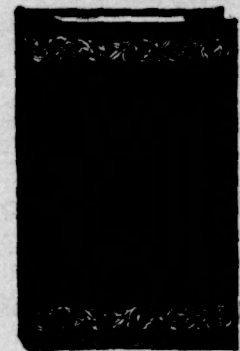
Postpaid, \$1.25

## Tarbell's Teachers' Guide

to the International Lessons

Price, \$1.15 net;

Postpaid, \$1.25



## Arnold's Practical Commentary

on the International Lessons

Price, 50c net;

Postpaid, 60c



## Coon's Self-Pronouncing Sunday School Commentary

Price, Cloth, 25c, postpaid; Morocco, 35c postpaid

## Torey's Gist of the Lesson

Price, 25c postpaid



## The Baptist Record Book Store

Jackson, Mississippi



## Filet Crochet Book 12c

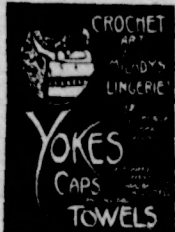
By JANE FORD



One hundred and twenty different designs for thousands of combinations—just out—one of the easiest books for crocheters. No complex figures to follow and read. All illustrations are large and the work is easily followed. If you do crochet work you should not be without it. You can crochet yokes, corset covers, towels, scarfs, and a hundred other things, with the designs shown in it. Sent postpaid for 12c.

## Milady's Lingerie CROCHET BOOK

A collection of elegant and dainty Yokes, Caps and Towels. 20 Yokes, showing them half actual size, with every detail for the making and for size. Kerchiefs, Bags, Slippers and Novelties. A book of Beauty. Postpaid, 12c.



Address—

F. LIPSEY, Box 59, Jackson, Miss.

## Have Dark Hair and Look Young

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known down-town druggist says everybody uses Wyeth's Sage and Sulphur because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

## CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

## A HANDY MEDICINE



It Salts 'em Too  
No Dosing—No Drenching  
Stock Like It—  
Stock Like It  
Every Animal  
Its Own Doctor  
Drop Brick in Feed Box—  
It Will Do the Best  
Saves Time, Labor and  
Veterinary Bills  
Best Worm Medicine and  
Tonic Ever Produced  
You've tried the rest—  
Now use the Best  
Contains Copperas for  
worms, Nux Vomica a  
tonic, Sulphur for the  
blood, Saltpetre for the  
kidneys and the purest  
Dairy Salt.

Blackman Stock Remedy Co.  
Chattanooga, Tennessee.

heritage. You are right in saying our Baptist fathers would rather die than to prove false to what they believed to be the truth. We are proud of the Baptists who stood for the right."

"I think I see the difference, Pa. The Romanists and Episcopalians punished Baptists to make them bow their consciences to their wills. The followers of Campbell demand that we recognize their claim as to being the 'Church of Christ,' and the penalty we must pay for not recognizing their claim is to have them get mad at us and cast us out of their good society, or not attend the Baptist churches. I believe we show ourselves to be weaker than our Baptist fathers."

I believe I shall call them by the name of their father, and if they get mad at me, I'll go right along and act out the truth, feeling that I am in the good company of Baptists who have suffered for conscience's sake."  
—Baptist Chronicle.

## RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

## AGRICOLA.

Your article on "Can Baptists Become Great Givers," is to the point. What we need is enlightenment, and I believe that if the Home and Foreign Fields could be in the greater number of our homes the question of finance would be on a fair way of being solved. I have sent on a club of ten names for our church and wish every church would do the same or better. I am glad you are offering it with the Record. I read every article in the first number of the Home and Foreign Fields, and am eagerly awaiting the next. Will try to do some canvassing for the Record this month, but it seems rather slow here.

We are very much pleased with our new pastor here, Bro. O. N. Herington, and hope to do great things.

Yours in His cause,

A. S. Mellichamp.

## STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, any one wanting a copy should send their name and address at once.

## SOUTHWESTERN SEMINARY NOTES.

The Mississippi Club has furnished the office of the Woman's Missionary Training School, with a complete set of substantial and attractive fixtures. This was done as a memorial to the

lamented C. C. Briscoe, who departed this life while a student in the seminary more than a year ago. The fund raised was \$150. On the office door will be attached a plate with a proper memorial inscription. Brother Briscoe was the first and only Mississippian to die while a student here. He was loved and honored while a student and pastor in Mississippi, while here he wove himself into the affections of all who knew him, and we have been glad to erect this memorial to his blessed name.

Among the Fort Worth pastors there are a number of Mississippi students. H. E. Dana is at Highland Park; J. F. Measells, at Turner Memorial; Charlie Nelson, at Rosen Heights; and until recently Z. C. O'Farrell was pastor of the First church of North Fort Worth. Dr. Edwards, who was at Greenwood for a number of years, is the pastor at College avenue church. With all of these brethren as pastors in the city, the new man from Mississippi does not feel that he is among strangers when he reaches Fort Worth.

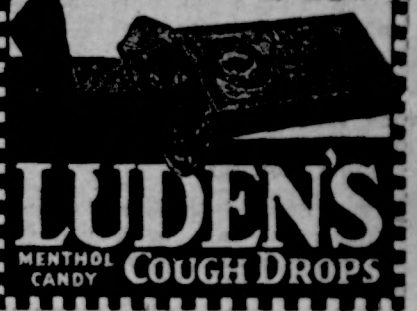
Miss Ora Hicks, of Bellefontaine, one of our Mississippi girls in the training school, is working the second year with Polytechnic church. She has done a great work in the Sunday School there.

I. D. Eavenson goes to the Texas

## When You Forget Your Umbrella Buy a Box of LUDEN'S

Prevent "wet weather" effects. Relieve coughs, colds, throat trouble.

In "Yellow Box"—6c  
W. H. LUDEN, Reading, Pa.



Convention next week as one of the representatives of the seminary volunteer band.

N. F. BOND,  
Correspondent.

Fort Worth, Texas.

Several of the state conventions in the South have passed resolutions condemning the action of General Funston in forbidding missionaries to preach in the army and endeavor to show unbelieving men their lost condition.

## THE HOLMAN HOME BIBLE

FOR  
OLD  
FOLKS



FOR  
THE  
HOME

Printed from large, clear Pica type, with marginal references, family record and maps. This HOME BIBLE is new and very desirable for every day use, containing all the advantages of a Family Bible in a compact size that can be easily handled, with record for births, marriages and deaths. The best Bible obtainable for old folks, who need extra large, clear print and a light-weight book.

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(Signed) .....

Postoffice .....

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## NEWS IN THE CIRCLE

MARTIN BALL

The Van Buren street church, Louisville, Ky., has called Rev. C. H. Bolton to the pastorate. He accepts and enters the work at once.

Dr. W. D. Nowlin, of Knoxville, Tenn., will conduct a meeting for the Franklin street church, Louisville, Ky., Wm. Jackson, pastor, beginning December 3.

The Brown Memorial church, Wrightsville, Ga., has secured the services as pastor of Rev. J. C. Midgett, Watson, Mo. He will move at once.

The Baptists of Oregon have just completed a campaign to raise \$300,000.00 to endow and equip a Baptist college. They succeeded and will build and equip McInnville College at once.

The first church, Tampa, Fla., has resolved to build a \$100,000 house of worship. It is stated that this will be the most suitable and extensive building for church purposes in Florida.

Evangelist T. T. Martin, of Blue Mountain, is with the church at Trenton, Tenn., in a great meeting. I. W. Taylor is the successful pastor. He will surely hear the Gospel preached.

Pastor R. A. Eddaman, of Shelby, is planning for a great Sunday school and B. Y. P. U. institute the first week in January. The work under his watchful care does not languish.

In Brazil there are 20 Baptist churches, with 13,000 members. They have a Brazilian Baptist convention, doing foreign mission work in Chile and Portugal.

The Texas convention employed 339 missionaries the past year. They organized 78 churches, baptized 5,692 persons, and organized 252 Sunday schools. That looks great.

At the Texas convention there was reported a deficit of \$2,500 on state missions. This amount was raised in a few minutes. The next convention will be held in Houston. The officers were re-elected.

There are now over 60 children in the Buckner Orphanage, Dallas, Tex. Recently Superintendent Buckner held an eight-day meeting and 103 boys and girls having confessed Christ as their personal Savior were baptized into the orphanage church.

Dr. Len. G. Broughton, of Knoxville, Tenn., recently assisted Pastor C. B. Waller, of Nashville, N. C., in a series of meetings. Gospel singer E. L. Wolslagel conducted the music. We have not learned the results.

Dr. J. Frank Norris and wife motored from Ft. Worth, Texas to Waco, in the handsome car given him by the great First church of which he is now the popular pastor. The corner stone of the \$60,000.00 Sunday school annex has just been laid. The school has an average attendance of 1600. Louis Entzinger is superintendent.

President J. P. Green, of William Jewell College, Liberty, Mo., recently aided Pastor O. P. Bishop in a fine meeting with his church, Joplin, Mo. The Gospel was preached with power.

Pastor S. G. Pope is planning to build a real nice house of worship at Belzoni. When complete it will cost about \$25,000. It will be so planned as to provide for his Sunday school and B. Y. P. U. and W. M. U.

The Florida Witness' splendid editor, A. J. Holt, gives an admirable editorial on what is erroneously styled the "Apostles' Creed." Some of it, he says, Baptists believe, but there is enough error to spoil the whole thing. Better let it alone.

Dr. A. J. Holt, of the Florida Baptist Witness, asks: "With everything else advancing in price, should not the ministers' salaries be advanced also?" No, no dear brother, the preacher must live on what the people give him, much or little. That's the way they talk it.

December the tenth is home-coming day with the church at Clarksdale. All the former pastors, together with Drs. A. V. Rowe and J. B. Lawrence are invited. Rev. C. T. Kincannon, of Virginia will be with us. We are expecting a great time.

The Gospel Missioners have discovered another big scarecrow, introduced into our conventions. It is the budget plan of raising our money. The conventions keep the dear brethren busy hunting for something to object to. In the meanwhile the work goes on with increasing effectiveness.

Dr. J. W. Gillon, secretary of missions, of Tennessee, reported for the board, number of sermons preached 9,950, conversions 1,992, baptisms 1,041—letter 601, restored 68. Total received into mission churches 1,713.

The Western Recorder states that Dr. I. N. Penick, of Martin, Tenn., has accepted the care of the church at West Point. He is a clear thinker, a strong preacher and an indefatigable worker. But the Recorder is wrong.

The Tennessee Convention met at Morristown, Nov. 14. Prof. Geo. J. Burnett, of Murfreesboro, was elected president. Rev. Fleetwood Ball, of Lexington, recording and statistical secretary. The convention was largely attended and eminently successful.

The recent Tennessee Convention raised \$20,000.00 to be used in securing control of the four schools of the state. The convention also voted to raise \$1,000,000 within the next five years for Christian education.

Dr. W. E. Powers, an aged minister of the Gospel—92 years—passed to his heavenly home recently. He preached actively until a few weeks ago. He was Moderator of the Long

Simple Laxative Remedy  
Best for Constipation

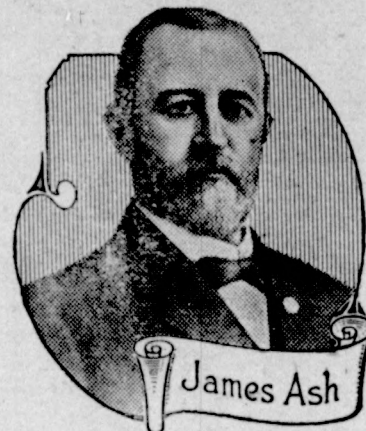
Dr. Caldwell's Syrup Pepsin Gave Satisfaction When Nothing Else Would.

Nearly every one, at one time or another, suffers from constipation, or inactive bowels, and one of the few conclusions upon which the doctors agree is that regularity of the bowels is an essential to good health.

In the family medicine chest of most well-ordered households will be found one or more of the various remedies recommended for the relief of constipation. In the majority of homes today the combination of simple laxative herbs with pepsin known as Dr. Caldwell's Syrup Pepsin is recognized as the standard laxative. Druggists everywhere report a constantly increasing demand for this splendid remedy which is sold for fifty cents a bottle.

Mr. James Ash, 102 Green St., Cumberland, Md., wrote to Dr. Caldwell that he found Dr. Caldwell's Syrup Pepsin the most effective remedy for constipation he had ever used and that he always keeps a bottle of it on hand for use when necessary.

Dr. Caldwell's Syrup Pepsin is a mild laxative, and does not grip or strain, but acts gently and brings relief in an easy, natural manner. Its



freedom from opiates or narcotic drugs makes it the ideal family laxative.

To avoid imitations and ineffective substitutes be sure you get Dr. Caldwell's Syrup Pepsin. See that a facsimile of Dr. Caldwell's signature and his portrait appear on the yellow carton in which the bottle is packed. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Illinois.

Run Association for 35 years. It is one of the largest associations in the South.

The Los Angeles, Cal. church has re-leased the great auditorium, in which its services are held. The pastor, J. Whitcomb Brougher will begin at once a campaign to raise \$300,000.00 to secure a permanent home for the Temple church.

The total receipts in the Tennessee Convention amounted to \$117,715.28, of which \$38,857.89 was for state missions and colportage. A committee, Rev. W. J. Mahoney of Jefferson City, chairman, presented strong resolutions concerning the Funston affair in Texas.

## MARRIED.

Mr. George Stuart, to Miss Nannie Armstrong, Wednesday evening, November 29, 1916, in the town of Mendenhall, at the home of Mr. and Mrs. W. P. Waldrop, Brother Waldrop officiating.

A FRIEND.

## DON'T WAIT TILL IT RAINS

and those nagging pains of Rheumatism take hold on you again. Begin now to take "RENWAR" Rheumatic Salts, the new scientific formula that drives Rheumatism out of the blood and makes you well for keeps. You can't rub Rheumatism out any more than you can wish yourself rich. You must remove the cause from the Blood. That's what "Renwar" does. Get a bottle today, price 50c., and begin taking it at once. Remember it is guaranteed to give relief or your money back. Sent, postpaid, on receipt of 50c., if your druggist can not supply you. WARNER DRUG CO., Nashville, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



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A modern Hospital, thoroughly equipped, especially for Surgical Cases. Open to all the Doctors and every patient regardless of creed or religion. Homelike comforts. Annex for colored patients.

Graduate Nurses Furnished the Public on Application

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